

PROSIDING

PERSIDANGAN ANTARABANGSA PEMBANGUNAN MUALAF 2013

ICMUD 2013

'Kemaslahatan Mualaf Tanggungjawab Ummah'

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*Kolej Universiti Islam Antarabangsa Selangor
(KUIS), Bangi*

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PEMBANGUNAN MUALAF 2013
(ICMuD 2013)

Kemaslahatan Mualaf Tanggungjawab Ummah

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2013

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PERSIDANGAN ANTARABANGSA
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Selangor, Malaysia

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Saya yakin dan percaya bahawa penganjuran persidangan ini mampu mengumpulkan penyelidik dalam berkongsi pengalaman mengenai kajian-kajian yang telah dijalankan mengenai permasalahan, pengurusan, perkhidmatan dan sebarang isu berkaitan mualaf di seluruh negara. Persidangan ini yang merupakan antara aktiviti Projek Penyelidikan Pembinaan Indikator Pengukuran Status Mualaf Cina di Selangor (RH-2012-001) dan Pembinaan Indikator Pengukuran Status Mualaf India di Selangor (RH 2012-002) diharapkan akan menjadi platform dalam membincangkan serta menyebarkan hasil penyelidikan berkaitan mualaf selain menambah pengetahuan dalam menjalankan penyelidikan. Penganjuran persidangan ini mampu memberikan manfaat dan peluang kepada Majlis Agama Islam Selangor, penyelidik, NGO dan individu yang berurusan secara langsung dengan mualaf untuk berinteraksi antara satu sama lain bagi bertukar idea dan pandangan mengenai kemaslahatan mualaf.

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Muallaf Empowerment Center of Al-Markaz Al-Islami
Studies about efforts to solve *Muallaf's* (Newly Converted Moslems)
Problems in Makassar

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Background

Since the collapse of the World Trade Center (WTC) in New York, which is known as the tragedy of 11 September 2001, hatred and fear of Islam spread across the world. They blamed Islam as a terrorist religion which has spawned bad people and killers. However, behind the incident, it was actually attracted people to learn Islam and at the end of their study about Islam, many of those people embraced Islam.

On the contrary to the people affected by Islamophobia, Angela Collins, an actress in the United States, is interested in studying Islam after the collapse of the World Trade Center (WTC) in New York. The duality of Americans attitudes toward Islam, hatred and curiosity are revealed after the tragic incident. Of course there are many people like Collins unrecorded in this paper.

They have various motivations behind their conversion to Islam such as because they want to marry a Moslem or because they have experienced miracles which occur either in the macro cosmos (natural wonders) or in the micro cosmos (miracles in their personal lives).

Regardless of their motivations to Islam, it is the duty and responsibility of Islamic society and government to provide guidance and care. Therefore, there will not be any apostasy among them due to their imperfections understanding of Islam.

One institution that the author highlighted in this paper is the extent to which Al-Markaz Al-Islami as a community development centre in Makassar, South Sulawesi deals with the newly converted Moslems.

From a sociological perspective, the newly converted Moslems face various problems. It is because in fact they, who live in the middle of a community, are a minority group both in their internal community and in the external Moslem community.

So, the management of newly converted Moslems should receive serious attention from the Islamic community. Therefore, Islam will not seem great in quantity but weak in terms of quality.

Profile of Al-Markaz Al-Islami

1. Background: The establishment of Al-Markaz Al-Islami

The initial idea emerged in 1989 when General M. Yusuf, as an *Amirul Hajj*, conveying the idea to set up a monumental mosque in Makassar to a number of figures who perform pilgrimage in Makkah, including Munawir Sjadzali, Edi Sudrajat, M. Jusuf Kalla and spontaneous acclaim.

In the month of Ramadan 1414H or March 3rd, 1994, General M. Jusuf invited several ministers and a number of businessmen and suggested the idea of building a center of Islamic civilization development in a form a mosque in Makassar. The reason when choosing Makassar was not merely because M Jusuf is of Makassar origin. But, it is because the city is the focal point of the eastern part of Indonesia whose communities are quite religious when it is seen from a presentation number of pilgrims each year.

At the meeting, funds collected spontaneously were not only from Moslem officials and businessmen, but also from non-Moslem businessmen such as Prayogo Pangestu, James T. Riady and Herry Darmawan. These people are the conglomerates who reside in Jakarta. And the 20th of Ramadan 1414H or March 3, 1994 is agreed as a commemoration of the Islamic Center Foundation or people people known it as Al-Markaz Al-Islam.

After ten years playing its role as the center for Islamic activities especially during the month of Ramadan, the *Masjid Al-Markaz Al-Islami* officially changed its name into *Masjid Al-Markaz Al-Islami General M. Jusuf*. The new name is a tribute to the late General M. Yusuf who (died on September 8th, 2004) has been the initiator and the founder of the mosque as well as the first Chairperson of the Islamic Center Al-Markaz Al-Islami Foundation. The Mosque itself was inaugurated by General M. Jusuf on 21 Sha'ban 1416 H or January 12th, 1996. The official use of the foundation's name was inaugurated by M. Jusuf Kalla, as the Vice President of the Republic of Indonesia on Friday, 9th of Shawwal 1426H or January 11th, 2005. H. M. Jusuf Kalla is also the first Chief Executive of the Islamic Center (Al-Markaz Al-Islami) Foundation.

2. Activity Centers

Al-Markaz Al-Islami is an Islamic light emitted from the eastern part of Indonesia. In this glow, *Insyah Allah*, coaching spirit to help newly convert Moslems will spread and be a moral responsibility of the Islamic societies in the eastern part of Indonesia and especially in Makassar. The activity centre of *Al-Markaz Al-Islami* is as follows:

a. Centre of Worship and Islamic Preaching

Five daily prayers, Friday prayer, *tarawih* prayer and two feast prayers (Eid al-Fitr and Eid al-Adha) are conducted in this mosque as the main function of the mosque. Almost every Friday after the Friday prayer, the Islamic conversion process is held and witnessed by thousands of worshippers who attend the Friday prayer. After ten years of its inception, *Al-Markaz Al-Islami* has recorded 5478 newly converted Moslems. There are particular activities in the coaching programs which are directed to the newly converted Moslems such as:

1. *Majelis Taklim* (Learning and Discussion Group), held on every Monday and Thursday afternoon and closed with a breaking fast (*iftaar*). The congregation

- including newly converted Moslems participated in this program. The purpose of this activity is to foster brotherhood among the Moslems.
2. A particular learning and discussion program directed only to female *Muallaf* is held on every Saturday.
 3. Al-Quran recitation competition among newly converted is held every year during the month of *Ramadhan*.
 4. Ramadan Boarding School for newly converted Moslems. This program is conducted in 2 (two) levels i.e. Basic and Advanced level. The subjects of each level are *Akhlaq* (morality), *Fiqh Ibadah* (Islamic Jurisprudence in Worship), education in Islam, *Aqidah* /Tawheed (Islamic Creed), and Al-Quran literacy basic and advanced levels.
 5. General consultations about Islam conducted by several psychologist/Islamic scholars to help people who wish to discuss all matters about Islam. The program is directed to *Muallaf* and even to non-Moslems who want to know more about Islam.

b. Education

Education at *Al-Markaz Al-Islami* is a non-formal education but it is organized and registered and also has a value system that applied to children, adolescents, and adults. The newly and converted and the public meet and spend their time between at this place. The non-formal education organized at this mosque are as follows:

1. Contemporary studies in the form of trainings including journalism, Ramadhan small discussions and many others.
2. Islamic and community discussions and seminars by presenting Islamic and social scholars who are from Jakarta, Yogyakarta, Bandung and so on.
3. *Dhuha* (forenoon) lectures or discussions held every Sunday, which is attended by the public as well as the newly converted. The speakers are scholars who live in Makassar.

c. Social

Al-Markaz Al-Islami is also developing intense social and economic activities ranging from charity collection, collection and distribution of alms (*zakat*), charity (*shadaqah*), gifts (*infaq*) and also developed a small business such as:

1. Bookstores and libraries. The library has already had a collection of about 23,000 books (consist of 18,000 titles) and numbers of CDs and cassettes.
2. Friday Markets around the Mosque of Al-Markaz Al-Islami.
3. A Hall on the first floor that could be rented by the public and used for some events such as wedding, seminars, exhibitions and so on.
4. Al-Markaz Al-Islami Radio station in addition to general broadcast, the station also regularly relays preaching and other Islamic activities such as

discussions, seminars, prayers, Friday sermon and prayer, two feast prayers and the Islamic conversion process).

5. The *Baitul Maal wattamwil*. It also has conducted its roles to raise funds from the Moslems.
6. Al-Markaz Al-Islami publishing house, has issued a bulletin '*Gema al Markaz*' regularly. The bulletin displays Friday sermons, *Eid al-Fitr* and *Eid al-Adha* sermons and also Islamic knowledge.

These social activities are conducted to improve the quality of *Ummah* in an effort to understand the true teachings of Islam. Therefore, Islam is not only understood in *Aqeedah* (faith) aspect but also Islam as universal values in the form of *Aqidah*/Tawheed (Islamic Creed), *Akhlaq* (morality), and Islam in broader terms including social and nature (environment).

3. Organization and the management

The organizational structure of *Al-Markaz Al-Islami* can be described as follows:

Al-Markaz Al-Islami Islamic Centre Foundation				
Rais Takmir (Headquarters)				Daily Agency Coordinator
	Treasurer			BPH Da'wah and Islamic Studies
Head of General Public Affairs			Head of Worship/Sermons & Islamic Conversion	BPH Women & Majlis Taklim
Secretary & Personalia Section			Imam & Protocol Section	BPH Economics & Finance
Administration & Finance Section			Muezzin (callmaker) Section	BPH Public Releases & Publishing
Maintenance & Cleanliness Section			Islamic Conversion Section	BPH Facilities & Infrastructure
Security Section				BPH Social & Health
Parks & Gardening Section				BPH Youth, Sports & Arts
				BPH Libraries & Archives

III. Principles of the Management of *Muallaf's* (Newly Converted Moslems)

Islamic management often refers the guidance of al-Quran and al-Hadith. Therefore, it is different from the general management such as by Japanese, Europeans or Americans which is only based on the human rationality. According to the Islamic view, management is a process of arrangement, preparation, and controlling of something regarding the organization's resources effectively and efficiently to achieve the organization's targets with sincere intentions to acquire pleasures of Allah SWT, the God Almighty, who is the Most Gracious and the Most Merciful. It is done because he/she as a manager is aware that Allah SWT is the Highest manager in the world who manage the universe and all its aspects.

Basically, each individual is a manager or *Khalifah* (inheritors on the earth) on his/her fields (al-Baqarah: 30) and in the hereafter, every manager will be asked about their responsibilities. Hasbullah Husen in his book 'Management by Islamology' states that there are six types of resources that could be directed or managed and will be asked by the God Almighty in the hereafter, they are: time, nature, money, goods and services, facilities, and human. If this concept is applied in the management, coaching or fostering our newly converted brothers and sisters in terms of their *Aqeedah* aspects, then on the judgement day we will be asked as well.

Islam teaches the importance of a process in the management. The God who created the universe such as the heavens and the earth also applied phasing process in the creation. Although He could create it immediately and only in one stage (*kun fayakun*), the God in His creation performed it in six stages.

In the process, al-Quran provides instructions in order to put the quality of performance. "... Truly the best of men for thee to employ is the (man) who is strong and trusty" (al-Qasas: 26). The meaning of "strength" in this verse implies skills and qualifications, as well as the competence and ability to understand the principles of religion and the ability to apply them. It also includes a high moral commitment to achieve the goals of coaching and foster our newly converted brothers and sisters.

1. Patterns and the development activities

Patterns and the development activities are directed to an advancement of constructive participation in creating a religious community. A newly converted Moslem should be able to independently understand the religion teaching. Therefore, he/she will not be longer treated as a minority within his/her previous minority group or in his/her new group (in the middle of the Moslems community).

Therefore, the headquarters of *Al-Markaz Al-Islami* with its coaching program, proposing 3 (three) main activities to newly converted Moslems, namely:

1. General consultations about Islam conducted to help people who wish to discuss all matters about Islam. The program is directed to *Muallaf* and even to non-Muslims who want to know more about Islam.
2. *Majelis Taklim* (Learning and Discussion Group), held on every Monday and Thursday afternoon and closed with a breaking fast (*iftaar*). The congregation including newly converted Moslems participated in this program. The purpose of this activity is to foster brotherhood among the Moslems.
3. Particular Boarding School (Ramadan boarding school) for newly converted Moslems. This program is conducted at the Mosque or at other places such as hotels or halls.

2. Problems and solutions

The newly converted Moslems' lack of understanding of Islam is a problem to be solved. It is because there is still a possibility of apostasy (*murtad*), back to their original or previous religion. Therefore, as our responsibility towards the *Muallaf*, the coaching or fostering program should be scheduled and conducted intensively and structurally. So, there will not be any impression directed to Moslems or Islam which is large in quantity but weak in quality.

Muallaf's problems should be solved integrally both in terms of understanding the true *Aqidah* and how to develop an Islamic family life. Therefore, the newly converted Moslems could be expected to experience and embrace Islam totally (*kaffah*).

Conclusion

That is the main idea that I could present in this important forum. I do hope that the idea would benefit as a manifestation of our ethical responsibility towards newly converted Moslems.